See Ames's Typog. History - p. 406. (1707)

A BRIEFE DISCOVERY OF THE VNTRVTHES AND SLANDERS (AGAINST THE TRVE GOuernement of the Church of Christ) contained in a Sermon, preached the 8. of Februarie 1588. by D. Bancroft, and since that time, set forth in Print, with additions by the said Authour.

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THIS SHORT ANSVVER MAY SERVE FOR THE CLEARING OF the truth, vntill a larger confutation of the Sermon be published.

2. PET. 2. 1. 2. 3.

But there were false Prophetes also among the people, euen as there shall be false Teachers among you, which priuilie shall bring in damnable heresies, euen denying the Lord that hath bought them, & bring vpon themselues swift dãnation. And many shall follow their damnable wais, by whom the way of truth shall be euell spoken of. And through couetousnes, shall they with fained words, make marchandise of you, whose judgment long agon, is not farre of.

Non desunt qui juxta carnem [illegible] irascendiae suae [illegible] — In quorum potestate si esset situm Gehennae quoslibet adducere, totus mundus exquisitus esset eorum [illegible]. —
Just. Mart. ad Zen. Ser. p. 2

A. p. 561.

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59

TO THE GODLIE INDIFFERENT Reader, judgement to discerne, and zeale to imbrace the truth.

Hinke it no wonderful case beloued, to see the church of England so out of order at this day, as our confusions are altogether more in number, then the ha res of our head. For those that will needes bee our Pastors and spirituall fathers, are become beastes as the Prophet Ierem. saith, and haue not sought the Lord. And therfore what maruell is it, though we the poore sheepe bee miserablie dispersed not knowing whether to turne vs for any succour. Our guides haue not onely misled vs, but they are become wolues in stead of shepheards. So that we dare not shew our selues, for feare of their teeth, to seke any pasture but the bare feeding which they haue laid before vs. And if we shuld open our mouths, to sue for the true shepheards and ouerseers indeed vnto whose direction, we ought to be committed: The rage of these wolues is such (thou seest) as this endeuor would almost be the price of our life. For if this request were once granted, they ful wel perceiue, that they should not haue so much as a place of a doorekeeper within the sheepefold of the Lord. And therefore, they euery way labour, to keepe vs in bondage. They hide the truth, & will not suffer others to see the same. If the Lord in mercy, doe open the eies of any man, hee must not for his life, make it known that he hath seene the light, much lesse, walke in the same, and wish others to follow him.

They seeme at this day, to haue greater liberty, to wound the church, then any they had since the beginning of her Majesties raign, and therfore ought the godly to enarme themselues against them, now more then before. They make vse of the time, and the oportunity which they haue gotten, to keepe the truth and the church in their bondage. VVonder not at it: for this is the very houre and power of darkenes, wherein they haue liberty to do no more yet, then the right hand of our God hath determined long before: and when he hath accomplished his work, in mount Sion and Ierusalem, then let them, and whosoeuer fauour any of the ofspring of Romish Babell their mother, take heed vnto themselues. In the beginning of her Majesties raign, was the mouth of gods saints in England, filled with laughter, but a'asse, these men labour to blot out all that ioy with the teares, if not with the bloud of the church. And in the meane time, her Majesty wee are assured, is ignorant of the right case of the murthering conclusions, set vp against vs by these Tyrants. Oh that it pleased the Lorde, that our course might bee examined by her highnes, and that she would not suffer both our judges and our accusers, to condemne vs for those thinges, whereof, they shall neuer bee able to conuince vs with any colour. If we must needs be persecuted, yea, and die (for I see that the Prelates, and their complices meane no otherwise to be satisfied, then with the blotting out of our names from among men) would to God yet, wee might die by her hand, that is, beeing conuicted by her godlie lawes, to deserue that which we are like to suffer For otherwise, I perswade my selfe, we should not be indamaged by her Majesty, except we were found to bee gilty of punishment, by the voyce of her good lawes. The enemies haue long since endeuoured, to proue vs to be dangerous subiects: and yet

to this day, we are ready to defie them vnto their faces, and to maintaine our innocency both by the law of God, and the lawes of this kingdome. Against which, Tertullus, the greateſt Atheiſt, & cunningeſt lawier of all their crew was neuer able to prooue, that we haue any waies offended How violently they wreſt the lawes againſt vs, their ſoules (which I wiſh not) ſhall find it.

The courſe which they haue taken to confute vs by writing, hath beene ſo gainles vnto them, that we neuer ſaw their third anſwer in the cauſe. They haue indeed, like men being driuen vnto a hole, ſometimes made an irruption vpon vs, as they do daily in their Sermons, but when it coms to paſſe, that they muſt either ſtand vnto their cauſe, or ſuffer the ouerthrow, wee ſee not one of them, that wil abide the third encounter. And yet they ceaſe not, daily, to diſcouer themſelues, although they bring no other furniture with them then that which hath bene battered and made vnſeruiceable long ſince. M. Bancroft hath beene one of the laſt aduerſaries that wee haue ſeene, and yet hath he furniſhed himſelfe with no new artillery, but onely was content to borrow thoſe, wherewith the Archbiſhop loſt the field. For he hath nothing in a maner againſt vs in his whole Sermon, but ſuch thinges as haue bin anſwered long ago by M. Cartwright, yea, his ſlaunders, and all for the moſt part (though he bee skilfull that way himſelfe) he hath borrowed either of D. Whitgift, or of Doctor Cofins, in his anſwere to the Abſtract, & therefore haue bene already confuted. In conſideration whereof, I had thought him not worth the anſwering, were it not that I did ſee, the Lord to require at our handes, the juſtifiyng of his truth, as often as the ſame is called into queſtion, or any waies vnworthily handled.

There haue bene others I ſuppoſe, that haue taken more paines with this inuectiue Sermon of his, I haue therefore left place vnto them, whoſoeuer they are, to publiſh that wherein they haue more fully and more largely diſcouered, the euill and vnreaſonable dealing of the Chaplaine. I haue examined few or none of the teſtimonies of men brought in by him, the aduantages which that way might be had againſt him, I haue not taken, both becauſe I ſaw it not very material, that he ſhould be conuinced, to abuſe the writings of men, who is not aſhamed to offer iniurie vnto the holy ſcriptures of God, and alſo for as much, as it may be, others will indite him for that falſe dealing of his. If his cauſe be good, & he able to defend it with truth & vpright dealing, I haue ſhewed him the way to atchieue his purpoſe: And that is, neither to father vpon vs ſuch thinges as we neuer maintained, nor yet to bring the teſtimonies of men to oppugn our concluſions, whoſe grounds he is not able to ſhake: but to ſet downe that which we holde indeed, and with reaſons rather to anſwere our premiſſes, then with authorities to ſtrike at our concluſions. The contrary dealing, may colour and whiteline the breaches of his cauſe for a time, but in the end, it will prooue to be the ruine thereof. Vnconſcionable and ſophiſtical dealing, can neuer be able to ſtand any long time. He and his Maſters, would gladly beare the Magiſtrat in hand, that we deny the congregations in England, where the word is truly preached, and the ſacraments rightly adminiſtred, to be the viſible churches of God, whereas the truth is, that the Biſhops and not we, doe maintaine this error. Let the reader judge, whether I truly accuſe them by this which followeth.

The viſible church of God whereſoeuer it bee, hath the power of binding and looſing annexed vnto it, as our ſauiour Chriſt teacheth vs. Mathew 18.

which

which authority is so essentially tied vnto the visible church, that whersoeuer this power is to bee found, there the church of Christ is also visible, and whersoeuer there is a visible church, there this authority cannot bee denied to be. The which point, that reuerend father, M. Iohn Fox teacheth more at large. Now the reader cannot be ignorant, that our Bishops wil never grant that the visible congregations in England, ought to haue this power of binding and loosing, for then should they manifest themselues to bee professed tyrants. The crime therefore of Scisme and Donatisme, which M. Bancroft and the Prelates would fasten vpon vs, doth justly cleaue vnto themselues. And if any of our poore brethren be caried away, to thinke otherwise of the congregations of England, which inioy the woorde truly preached, and the right vse of the Sacraments: VVe cease not to pray that the Lord would reforme their iudgements. But woe bee vnto our Bishops, which are the cause of this their stumbling, and maintainers of their error. For the poore brethren doe holde nothing in this point, but that which the learned fathers, as M. Bancroft calleth them haue decreed. And you shall see in this Treatise, that he seeth no reason, why Popery being now abolished, wee should not reply vppon the determinations of these fathers, as either men in time past of as great iudgement as we are, haue done. Let our Bishops then, and their vpholders, whisper into the eare of the Magistrate what they will, it shall bee prooued in the end, that they are the scismatickes and not we. It shall appear that they are growing to make a body of their owne, wherewith the church of God in a while (if they hold on their course) can haue no more to do, then in times past it had with the scismaticall Donatists.

Our Bb. are scismatickes and deny the assemblies of England to be visible churches of God.

booke of Martins page 5. 6.

Sermon pag. 3. dele. p.

The deuill indeede hath within this twelmoneth, shewed himselfe to bee grieuously wounded in their persons, because he hath raged so mightily, as these 32. yeares his furie was neuer seene so great against the truth as at this present. That vile and scurrilous Palmphlet, latey suffered to come abroad by their priuity (if not allowance) and in their defence doth euidently shew, that sathan feeleth the power and sway which he was wont to bear by vertue of the hierarchie, to be greatly weakned. And because he feareth that his time vnder their gouernment cannot be long, therefore he meaneth now to infect the aire at once, with all his contagions. The strength which they get by such leud and filthie stuffe, & the discredit which thereby they worke either vnto the cause, or the men and women whome they suffer to bee so vnworthilie traduced, is noe other then it were to bee wished (that seeing they will needs be filthy) they would publish such another booke euery day: That then it might appeare indeede whose sonnes they are. And this is all the confutation that I thinke, so godlesse & leud a scrole to deserue.

An almond for a Parrot.

Fot thy selfe good reader, thou seest the time of triall to be now at hand, euen at the doore. If thou meanest to bepartaker of Christes kingdome after this life: take heede, that neither the feare of men, nor the loue of the world draw thee to shrinke from any part of that truth, which the Lorde hath reueiled in his word. The Lord saith, that whosoeuer shall be ashamed of him or his worde, that is, any part of his truth before men, of him shall the sonne of man be ashamed, when he commeth in his glory. VVell, I thinke it now no time to dally with the Lord and his word, but let vs craue strength at his hand, that we stand vnrebukeable, vnto the day of his appearance.

Luk. 9. 26.

Fare well.

A BRIEFE DISCOVERY OF THE VNTRVTHES, AND SLANDERS AGAINST Reformation, and the fauorers thereof, contained in D. Bancrofts Sermon.

D. BANCROFTS TEXT. 1. Iohn 4. 1.

Deerely beloued, beleeue not euery spirite, but trie the spirites, whether they be of God: For many false Prophets are gone out into the world

ANSVVERE.

IT hath bene the ancient custome of Sathan and his instruments in all ages, to abuse the holy worde, and name of God, as a ground vnto all their vngodly proceedings against the Lorde and his Saints: that thereby, they might haue some colour of their persecutions, and wicked attempts against the truth and professors thereof. That I bee not tedious in a matter too apparant, hence it is, that in all the condemnations of the holy Martyrs of Christ, by that Romane Tyrant: We see all their processes to begin in the name of God, & the accusations laid to the charge of the Saints, to bee so boulstred out with the testimonies of holy Scripture, as though the spirite of God had none to condemne of heresie, scisme, sedition and treason, saue onely the members and messengers of Christ Iesus. And therefore M. Bancroft, if you begin with Scripture, and as I may say, in the name of God, begin to speake against God, against his blessed verity and people, you doe but your

I answere not the word, but the abuse of the word.

your kind, in treading the steppes of your predecessours: You haue your forefathers, the Scribes and Pharises, that Antichristian beast of Rome, his Cardinals, Bishops, Legates, inquisitors, and all others, that haue coloured their garments, with the bloud of the Lords chosen, for your presidents and examples. The delusion of your course could not bee so great, if you did shewe your selfe in your colours. Your Sermon declareth that your affection serueth you, rather to fight against the truth with fire and fagot, then by sober writing, or speaking, to stand in the defence of your cause.

Well, you deale against false Prophetes, Scismatiques, giddy spirites, disturbers of the church, enemies to her Maiesties estate and prerogatiue. And wee on the otherside, that fauour reformation, doe from the bottome of our hearts entreat and beseech the eternall God, speedily to conuert and turne all such, if they be his, or els with speed to ouerthrowe them in his fierce wrath: And as for our selues in particular, if we, who in sincerity seeke the reformation of the Church of England, be either false Prophets, Scismatiques, giddy spirits, disturbers of the Church, enemies vnto her Maiesties estate or person, we do without exception, entreat the Lorde in his fierie wrath and anger, euen this hower, to make vs visible monuments, of his great indignatiō, both in this life, and in the day of the Lord Iesus, & roote the memory of vs and ours, out of the Church and kingdome of England for euer: that our most deare Soueraigne Queene Elizabeth, may continue and end her daies, not onely in the quietnes of her owne

conscience, but also in the coniunction, quietnes, and vnion of the hearts of all her Subiects and people. And wee offer, not onely to cleare our selues, by these our voluntary protestations, made in the name and presence of the great God of heauen and erth, but euen by shewing the goodnes of our cause according vnto the worde, and answering whatsoeuer the aduersary bringeth against vs. And what can wee doe more? Let vs then M. Bancroft see, what you can say of vs, or our cause: Here I omit, whatsoeuer in your whol Sermon is impertinent vnto vs, against whome you especially deale, and come to the eight page thereof, where at the first meeting, you doe very brotherly salute vs, by the names of false Prophets, though of your courtesie, your care not much, if you omit the name.

D. BANCROFT. Pag. 8. line. 10.

Lastly, they are false Prophetes, who do peruert the meaning of the Scriptures, for the maintenance and defence of any false doctrine, scisme, or heresie. Herof you know, I might giue you many examples. I pray you beare with me if I set downe one as strange in my opinion, as any to be found in a matter of no great importance. The name of false prophets, I am content in diuers respects to suppresse: The matter it selfe, which I meane, standeth in this sort. There are many nowe a daies who doe affirme, that when Christ vsed these wordes: DIC ECCLESIAE. He meant thereby to establish in the Church for euer, the same plot and forme of Ecclesiastical Gouernement, to be erect in euery parish, which Moses by Iethroes counsell, appointed in mount Sinay: and which afterward, the Iewes did imitate in their particular Sinagogues.

Math. 18.

Numb. 11.

ANSVVERE.

They that heard or read your Sermon, will beare you witnes, that you are sufficiently able, to afforde your auditours an example of a false teacher: And yet it were hard, to account all those to be false Pro-

pheres (without exception) who peruert the meaning of the worde, to the maintenaunce of euery point of false doctrine. For we know, that many of the true Ministers of God, haue in the error of their iudgement, held some points of vnsound doctrine, and peruerted the meaning of the holy scripture for the maintenance of the same. To speake nothing of Cyprian, Chrisostome, Ierome, Augustine, and especially, Origen and Barnard, who haue had euery one of them their blemishes, and wrested the word for the defence thereof: that worthy man of God, M. Luther you know, hath deliuered vnjustifiable and false doctrine, concerning the manner of receiuing of the thing signified, to wit Christ Iesus, in the Sacrament of the Lords Supper: and as it may bee truly sayde, hee hath peruerted many places of the worde, for the maintenance of this his error, yet M. Bancroft, I thinke you will not inrolle him in the catalogue of false Prophets: Wherefore, if I denied the ground and principle of your reason, and sent you again vnto your note book, for a better description of a false Prophet, I should do nothing contrary vnto equity and reason. But I meane not to stand with you in a matter of so small moment: seeing, especially you do by this your discription, teach the reader, what account he is to make of you, and your brethren of the same crewe, who daily in your Sermons and writings, do wrest, peruert, and abuse the sacred word of God, for the maintenaunce of most false and pernicious doctrine, whereof it may bee, some thing shall be spoken hereafter.

But I pray you, who are they that expound the

words of our saviour Christ. Mat. 18. Dic ecclesiæ: Tell the Church, to bee referred to the Ecclesiasticall gouernment, which Moses by Iethroes counsell appointed in mount Sinai? you say they are manie, why then did you not name one of them, or quote the writings of some one of them? Euen indeed, because you are not able to father this absurditie vpon none of those, whome you would gladly beare the world in hand to be the maintainers thereof. And heere the reader is to bee aduertised, that among many shiftes, which you haue to obscure the truth, delude your readers and auditors, and to colour your slanderous vntruthes, there is one whereof you make a speciall vse, and that is to charge vs with the defence of such points as wee neuer held: Thinking it sufficient for you to say, that there are many now a daies who affirme, that when our Sauiour Christ, &c. Whereas the error, as you haue set it downe, is so absurd and senceless, and smelleth of such grosse ignorance, as I assure my selfe, that none who haue written in the cause of reformation since the beginning of her maiesties raign, vnto this houer, could bee so grosly ouerseene, as to conceiue, much lesse holde and maintaine any such thing as you haue vttered. For first, the officers appointed. Num. 11. (and I beseech the reader to marke) were not ordained at mount Sinai, as you haue set down, but (as the holy Ghost expresly noteth) at Kibroth Hattaauah, which was 3. daies iorney from mount Sinai: compare Numb. 10. 33. with Numb. 11. 24. 34 and 33. 16. and Deut. 1. 1. And therefore it is very absurd, to aduouch that the 70. Elders, mencioned

A godlesse and slanderous shift of M. Bancroft.

Not at mount Sinai

Numb. 11.

Num. 11. were ordained at mount Sinai: and it is no lesse false to giue out, that these were the officers appointed by Moses at y counsel of Iethro. For Iethroes aduise was put in execution, before the erecting of the Tabernacle, euen in the first year of their departure out of Ægypt. The ordinance of the 70. elders, taken in hand after the setting vp of the Tabernacle, & after the 20. day of the 2. moneth of the 2. yeare. Againe, the gouernours in Kibroth-Hataauah were but 70. or at the most 72. in number: the other ordained by the counsel of Iethro, being gouerners of 1000. gouernors of 100. gouernors of 50. & gouernors of 10. must needs exceed that number by many degrees. Lastly, (which is your 3. slanderous absurditie) who told you, that the gouernment ordained in the 11. of Numbers, was Ecclesiasticall, The very place it selfe, and all the circumstances there of doe proue it to bee ciuill: And so our men that haue written of this argument would haue taught you, if you had sought the trueth of the cause out of their writings. The holy story it selfe, maketh the matter to bee out of controuersie, which is this in effect. Numb. 11. There grew an vniuersall murmuring among the people, because they had not flesh to eat. The authoritie of the rulers ouer thousands, rulers of hundreths, &c. ordained by the aduise of Iethro, reached not beyond the number allotted vnto the: So that the defection of the people being generall, (and it may bee, many of their rulers ioyned with them) they would not haue an answere, nor bee pacified by the inferior officers, but they come to Moses the chiefe gouernor, & would haue him to giue them

Not at the counsel of Iethro.

Exod. 18. 12. & 40. 17.

Exod. 40. 17. Numb. 10. 11. 12.

Not ecclesiasticall.

Master Cornel. Bertram de potiatud. cap. 6.

Vers. 13.

the flesh: Moses being sore vexed with the outcries against him, expostulateth with the Lord, thinking himselfe to be hardly delt with, that there was none apointed for þ restraining of the generall multitude, but he himselfe alone: Herupon the Lord commanded him to gather 70. of the Elders of Israell, such (saith the text) as hee knew, to be governors of the people, & the Lord would appoint the assistants with him, to take the generall charge of the people, þ when the multitude would not be ruled by their inferior officers, as the rulers of 1000. &c. these 70. elders should be armed by the Lord, with authority and gifts, to beare the burthen with him, and it was performed accordingly. Verse. 16.

Now M. Bancroft, for whose assistance were these Elders appointed: the word expresly setteth down, that they were to assist Moses: and therefore the offices whereunto they were ordeined were civil, whereas if they had bin ecclesiastical, they should haue bin appointed helpers vnto Aaron. & not vnto Moses. For Moses at this time was no more to intermedle with the priesthood, because Aaron & his sons, were now consecrated thervnto, & the tribe of Leui allotted to assist Aaron, euen to take þ charge with him of the whole congregation, in respect of the tabernacle. The last time þ euer Moses dealt in the office of the priesthood, was at the consecration of Aaron & his sons, but frō the time that Aaron was receiued into office, Moses neuer medled with it any more. So the cause is to clear, þ they who were appointed to assist Moses & not Aaron, were civil & not ecclesiastical rulers. Where it is said, that the 70. Elders prophisied, Num. 16. 10. Exod. 28. 1. Numb 3. 7. Leu 8. 90. Exod. 28. 1. & 29. 44. & 38. 44. & 30. 7. Leuit. 1. 5. & cap. 8. & 9. Num. 16. 10. Num. 11. 23.

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it can no more proue them to belong to the gouern-
ment of the church, then the like gift bestowed vp-
1.Sam.10.10: pon Saule, can make him a church-officer.

Seeing then M. Bancroft, the platforme of Go-
uernment, whereof you speake, was neither appoin-
ted at mount Sinai, nor by the counsell of Iethro,
nor yet ordained for the regiment of the Church,
but for the vse of the ciuill state, and seeing you can
father this exposition vpon none of these, whom af-
terward you call the cleargie and layitie factions, the
consequent is, that your owne ignoraunce in the
cause of Christs gouernement which you oppugne,
hath coyned vs this most vnlearned and senceless
exposition: wherein you doe no more I grant, then
that which is the common customе of all your fel-
lowes: And that is, to imagine that these, who by
the goodnes of God are seen in this cause, can bring
no better reasons for the defence of the same, then
you whose ignoraunce therein is manifest and ridi-
culous vnto all men. And indeed for your part M.
Bancroft, if you had any modesty in you, & shame
of the world, (to omitte the conscience and sound
feare of God, which ought to be in a Minister of the
Gospell as you would bee accounted) you would
giue your selfe little rest, vntill either you had na-
med vs some of these very many, who affirme as you
haue set downe, or make open confession of your
great ignorance in that cause, whereunto you haue
beene alwaies so great an enemy. The reader may
well know, that you haue set downe these thinges,
rather of meere ignorance, then of single malice on-
ly, because otherwise, you that are so ready to take a

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ny aduantage against your aduersaries, and their arguments, would haue bene glad to haue found so many breaches in one poore reason of theirs: And though you would neuer so faine auoid this blot of your insufficiency, yet your owne words following do witnesse, that you haue spoken of the cause, euen according vnto the deep knowledge that you haue thereof, where you say that the Iewes in their particular Sinagogues, did imitate this gouernement ordained by Moses in mount Sinai at the counsell of Iethro: As though, euery particuler Sinagogue of the Iewes could affoord 70. elders that were knowen to be the gouernors of the people, to attend vpon the regiment of the Church? It appeares that you are well seene, either in the ciuill or Ecclesiasticall politie of the Iewes, which appoint these elders vnto their particuler Sinagogs. You might as well saye, that wee in England in the gouernement of our particuler parishes, by Church-wardens and Side-men, doe resemble the maiestie that is in the assembly of Star chamber or at the Counsel table, as that the Iewes in their particuler Sinagogues, did imitate the gouernement of the 70. Elders: who being ioyned in authoritie with Moses, are manifested to bee the highest ciuill officers, that were in all the congregation of Israel, and both before and after the captiuity, they are saide by the learned, to haue the highest authority in the Common-wealth of the Iewes, next vnto the supreame Magistrate. If you had bene but meanely seene in Iosephus (to omitte other writers) you could not haue beene ignorant of this point. The name Elder it may be, is that de-

ceiues you, thinking belike, that whersoeuer wee read of any called Elders in the Scriptures, wee presently take the place, as making for the Eldership vnder the Gospell. Wee thinke farre otherwise then so, because wee finde the Gouernours of the Common wealth, as well as the rulers of the Church, to be called Elders by the spirit of God.

Reade Genesis 50.7. Iosuah 6. 11.

Whatsoeuer then you say of false Prophets, (as you speake much of them in your Sermons) the reader seeth, that at your first assault of the cause of Christs Gouernement, you haue manifested your selfe to bee of their number, that speake euill of the thinges they knowe not, which the holy Ghost maketh to be a marke of these false teachers, by whom the way of truth in the latter ages, should bee euill spoken of.

2.Pet.2.13.

But heere you will saye, that wee ground something for the proofe of the Eldership vppon the place of Math. 18. Tell the Church, &c. and that wee bring in the Iewishe Sinagogue for some purpose in this question. True it is, wee doe so: And because you neither knowe, as it appeareth, what wee inferre, nor weare able to aunswere them, being made knowen vnto you, therefore you did wisely to set downe in our name, your owne absurdities, which of themselues, without any confuter, desire for shame to be buried vnder the earth. That which we affirme is this. And we appeale vnto the conscience of the reader, whether wee speake the truth or not. First we proove that the offices of Pastors, Doctors, Elders, &c. are perpetually to continue in the Church, because the Lord hath appointed

them to bee members thereof; Romans 12.6.7.8. And because Saint Paule writing vnto Timothie, maketh the retaining of them in the Churche of Christ, not arbitrarie matters, left to the discretion of the Church, but a commaundement which is to bee kept inuiolable, vntill the appearing of the Lord Iesus.

M. Cart. 1. reply pag. 140. 141. Counterpoison Answere to Briges slanders.

Secondly, we affirme that our Sauiour Christ, did establishe (Mathew 18. these wordes, Tell the Church) this Gouernment of his house by the offices of Pastors, Doctors and Elders: In that he commaundeth vs, when a brother doth not profite by the degrees of priuate admonition which hee there mencioneth, that wee should acquaint the Church with his offence: Tell the Church saith hee. By the Church in this place, wee say, that either the whole multitude must bee ment, or some one man, as the Bishoppe, Chauncellour, &c. or els the Elders ioyned together, with the Pastour and Doctour if there bee any. Nowe you will not say, that a man should goe and seeke remedie at the whole multitude when his brother offendeth him. On the other side, if you say, that by the Church in this place, is ment some one man in the Church, and so bee tell the Church, should bee, goe tell one man in the Church, as the Bishoppe or Chauncellour: The exposition is diuers waies prooued to bee false. Because the degrees of proceedings, which our Sauiour Christ setteth downe, doeth ouerthrow it. For wee are commaunded from a priuate reproofe of our brother between vs and him, to rise vnto an admonition before one or two witnesses,

The phrase of speach also that on man should be taken for the Church, is vnwarrantable.

and so from two or three, not to come backe again, to make his fault known before one witnesse, as the Bishop or Chauncelour; but before many, vz. the Church gouernors, as before is set downe. And in this speeche tell the assemblie or Church, wee say that our saviour Christ, pointing out by the spirit of prophesie, the gouernement of the eldership vnder the gospell, doth allude vnto the forme of the Iews, gouernment in their Sinagogues, vnto whom whosoeuer gaue not eare, was accounted as an heathen or a publicane.

This M. Bancroft, is the sum of that which wee affirme out of Math. 18. when you can bring any thing against this exposition of the place, you shall be answered by the assistance of God: And it shall appeare, whensoeuer you or yours, dare abide the publike triall of your cause, that there are not onely many that affirme this, but also many that wil proue this to bee most true. In the meane time, wee refer the matter vnto the conscience of the reader, whether you and your vpholders, in expounding tell the church, to be, complaine to the Bishop or chancelour, that is, tell one man in the Church, or wee which interprete the same to bee, tell the gouernors of the Church: to wit, the Pastor, Doctor, and Elders ioyned together, beeing not one but many, doe peruert the meaning of the scripture: and as his iudgement in these things shall be conuinced, so let him account of you and vs accordingly.

D. BANCROFT page 9.

They had say these men in their sinagogues, the priests, we must haue in euery parish our pastors, they their Leuites, we our Doctors, they their rulers of their sinagogues, we our Elders, they their leuitical treasurers, we our Deacons.

ANSVVERE.

And what can you say against this saying of theirs? if it be false, why doe you not confute it? your ability indeed to disproouue the assertion, you shewe in that you leaue it as you found it. And that the reader may perceiue what madnes it were, for you to go about to weaken any part thereof, I will briefly note out the places, wherein these offices are mencioned both in the olde and new testament.

First then for the offices of Priestes and Leuites, Numb. 16 9.10, and Deut. 33.9.10. and there you shall see the Priests and Leuites so distinguished, as although they were both of them to teach Iacob the iudgements, and Israel the lawe, yet was the Priest alone to put incense before the face of the Lord: Now vnder the new Testament, answerable vnto the Priest and Leuite: there is the Pastor and the Doctor, and both of them appointed for the gathering together of the Saintes, by the worke of the ministerie, yet both of them distinguished in their speciall subiects. The one of them to attend [a] vpon the gift of teaching, the other vpon exhortation, the one of them to be in an especiall sort, [b] induced with the word of knowledge, the other with the word of wisedome. Concerning those, who in the new [c] testament are called the rulers of the Sinagogue, the spirit of God in the old, nameth them [d] the Princes

a Rom. 12.7.8.

b 1. Cor. 12.8.

c Act. 12.15. & 18.8.

d 2. Chro. 19.8

or the chiefe of the families: who although they were not of the tribe of Leui, yet were they appointed for the cause and iudgements of the Lorde, as well as the Priestes and Leuites themselues. In like manner, there are Elders in the newe Testament, bearing a distinct office from the Pastor and the doctor, and yet appointed to rule & ouersee the house of God by vertue of their owne proper function. Lastly, as vnder the lawe, wee finde Church treasures, vnto whose custody, the dedicate thinges belonging to the sacrifices, and the maintenaunce of the Leuites were committed: So in the kingdome of Christ vnder the newe couenaunt, are Deacons appointed, whose office is neither to medle with the word and Sacraments, nor yet with the gouernment of the house of God, but onely to attend vpon the goods of the Church, and the right distribution of them to the vse of the poore, &c. I omit here, that as the Gibbonites and the Nethinimes, were imployed about the inferior and baser offices of the temple and tabernacle, so the holy ghost hath appointed Church seruaunts and widowes, to the same purpose vnder the Gospell. Hereby good reader thou seest, that not onely wee, but the holie ghost also saith, those thinges concerning the regiment of the Church, both vnder the new and olde Testament, which Maister Bancroft is not able to gaine say with any colour of truth. And yet it were reason that either his answere, or his consent should be had.

1. Tim. 5. 17.
Rom. 12. 8.
Act. 20. 28.
1. Cor. 12. 28.
1. Chro. 26. 20
28. 2. Chro. 31.
13. 15.
Act. 6. 2. 3.
Rom. 12. 8. 9.
1. Tim. 3. 6.

D. BANC.

M. BANCROFT.

This forme of gouernement, they cal the tabernacle, which God hath appointed, the glory of God, and of his sonne Iesus Christ, the presence of God, the place which he hath chosen to put his name there, the courte of the Lord, and the shining forth of Gods glory.

ANSVVERE.

Although I deny not, but the true gouernement of the Church by the Eldership, might haue the most of these titles truly attributed vnto it, wherewith the visible Church vnder the new Testament is adorned: yet the most of those names which you set downe, being something insolent and strange, I make no doubt, but all modest writers would abstaine from them. Especially, knowing how subiect this cause in our time is, vnto the godlesse cauils of suche, as care not what they write to the disgrace thereof. And because you haue set them down without any authority: for mine owne part, I can no otherwise thinke of them, then of the brood of your owne slaunderous spirite, whereunto you can find no couert vnder the wings of your aduersaries, whe you haue produced your witnesses, to prooue them none of yours. I will in this point after mine opinion, and it stands you vpon to cleare your selfe. That which followeth in your Sermon, doeth manifest both your ignorance in the cause, and also that you haue so acquainted your tongue and pen with vntruthes, that you are a stranger vnto the wordes of veritie and vprightnes: your wordes are these.

D. BAN.

D. BANCROFT page 6. line 13.

VVhere this ecclesiastical Synod is not erected, they say Gods ordinance is not performed: the office of Christ as he is a King, is not acknowledged: in effect, with out this gouernement, we can neuer attaine to a right and trewe feeling, of christian religion, but are to be reckoned among those, who say of Christ, we wil not haue this man to raigne ouer vs.

Luke. 19. 27.

ANSVVERE.

As though we desire ecclesiastical Synods, to be erected in euery congregation, and parish, or that we make no difference, betwene a Synod, which is a meeting of al the ministers, and elders, if occasion should require, (or more properly of some choise ministers and elders) in a whole prouince, or more generall, and the Eldership: which containeth the gouernors, to wit the Pastors Doctors and elders of one only congregation. The reader may se what a meet man you are to be an inueigher against the eldership, whereas you knowe not what it meaneth, and whether a Synod and an Eldership be al one or not.

Where this forme of ecclesiastical gouernement is not erected, there indeed we say, that Gods ordinance concerning the regiment of his church is not wholy obserued: but that his whole ordinance is wanting, where there is a faythful teacher we neuer as yet affirmed. And therefore if by your generall speach (that wee say Gods ordinance is not performed &c.) you meane that we denye any part thereof, to be where the gouernement by the Eldership is not established, you doe but follow your owne humor, that is beare false witnesse against the truth, and those that professe the same.

The office of Christ as he is a King, is boath to teach

teach and to gouerne his church by his own lawes. Our Bishops doe professe them selues to robbe the church of the scepter of gouernement, which they haue tyrannously wrested to them selues, & therefore we truly say, that they suffer Christ to haue but halfe a kingdome at the most, vnder their jurisdiction, and that we feare full sore against their wills: we grant indeed, that many congregations in the land, doe enjoy, Christ Iesus raigning among them, by the scepter of his word, and wee doe day and night according vnto our weake measure of faith, heartily thanke our God for this blessing, and beseeche him from the bottome of our hearts, to shew mercy vnto our soueraigne Queene Elizabeth, vnder whose peaceable gouernement, we are partakers of so inestimable a treasure. Yet notwithstanding, it is too well knowen, what a straunger, the sauiour of mankinde is to the most part within our lande, because the voyce of his gospell is neuer effectually heard among them: and so wee may truly say, that the office of Christ as he is a king, is no wise acknoledged vnder ꝑ jurisdiction of our Bishops in many places of our land. Againe, we do so thanke the Lord for the enjoying of his Gospel preached, as we cease not, humbly to intreate his majestie, that seeing hee hath vouchsafed vs the fauour to bee of his householde, it would also please him, that wee may bee ruled by the offices and lawes of his owne house. For what hath the Temple of God to doe with the gouernement and statutes of the kingdome of Antichrist? And we doe protest that wee will giue him no rest, vntill hee hath vouchsaued to heare our sup-

 plications

plications euen in this point. And yet in the meane time, we doe acknowledge his office as he is aking, and doe professe our selues without this Gouernement which wee labour for, to haue attained vnto some right and true feeling of christian religion; though not to such a measure, as we hope to reach vnto, whensoeuer the Lord shall graunt vnto vs the vse of his holy ordinaunce, which wee so earnestly desire. This may serue M. Bancroft for a sufficient confutation of your loose and vnbridled tongue, which are not ashamed to publish, that without this gouernement we holde, that men can neuer attaine vnto a right and true feeling of religion: we haue euermore affirmed the contrary, & are able to proue the contrary.

Act.2.41. For wee holde that those 3000. soules which in one day were added vnto the Church at Ierusalem, before the Eldership was established among the disciples, had a true feeling of religion: wee say the same of the Church of Creta, euen before euer Titus ordained elders in euery citie among them. The like iudgement wee haue of the church of England, at this day. But as the spirite of God recordeth, that notwithstanding these Churches of Ierusalem and Creet, had a true feeling of Christ, yet it behooued them to submit themselues, according vnto Gods ordinance, vnto the gouernement of the Eldership, which [a] they enioyed: So say wee of our selues in Englande, and of all other Churches in our case, that although our knowledge and feeling were neuer so great, (as alas it is but too too slender) yet are we to be built further and further, and wrought vp-

Tit.1.5.

a Act.15.4.6. Titus.1.5.

pon by all the holy ordinances of God, least wee be depriued of that inheritance which is to bee had among them that are sanctified. And indeed we hold, it is to bee feared, of all those who refuse to stoope vnto the Lord in this point of their obedience, that they haue not as yet felt aright, what true religion meaneth. Therefore, we warne them to enter into their owne soules, and examine what true sence they haue of the glory of God, and his fauour towardes them. And as for the most of them, that are enemies vnto this gouernment of Christ Iesus, it were to be wished both in regard of the Church, and common wealth, that their very liues and conuersations, did not shew them, to be either meere Atheistes or carnall and prophane men, that onely content themselues to haue godlinesse in their mouthes, though their hearts haue denied the power thereof, and are so farre from the true feeling of Christian religion, as D. Bancroft is from true and vpright dealing, who saith, that we account all those, amongst whom this Ecclesiasticall Sinode (as he calleth it) is not erected, to say of our saiuour Christ, we will not haue this man to raigne ouer vs. The which speech, how vntrue it is, may appeare by that which is alreadie spoken. As for the conclusion, which in the latter ende of this page hee alledgeth out of the Demonstration of Discipline; I wish with all my heart, if it please the Lord, that neither hee nor any other enemies of the cause, may feele the weight thereof.

Whereas in this place, you would seeme to make the Demonstration of discipline, to be the fountain whence you haue deriued the most of the things

Page 9. line. 26.

hitherto

hitherto discussed, the reader is to make no other account of that speech of yours, then to marke it vppon the score of your vntruthes; for you shall find no such matter in that booke.

D. BANCROFT page 19 sect. 2. & 3.

There was neuer ancient father (as I thinke) since the Apostles time, that did thus expound the place, Mat. 18. Besides there hath bin a diuers gouernement from this, vsed in the Church euer since the Apostles time, and these men doe confesse, that this gouernment long before the counsel of Nice began greatly to decay, and that since the said counsel, it was neuer heard of in the world, vntil these their times.

T. C.

ANSVVERE.

They must needs be childish, and absurd fathers, that should expounde the place, according vnto your interpretation. The reader hath seene, that you haue alleadged your owne comment and not ours. Neither do we runne vnto fathers when we would try the truth, but vnto the scriptures themselues. And yet we thankfully acknowledge the helpes, which their labours haue afforded vnto vs; but so as we held it a maine point of poperie, to holde that a place is not well interpreted, because no such exposition can be founde in the writings of the ancients. Besides, we account your breast for no librarie, wherein al the interpretations of the fathers vppon this place may be seene. Chrisostom (if that were any thinge vnto the truth) doth expound tel the church, to be, tel the gouernors of the Church, which comprehendeth in a manner al that wee affirme.

Chrisost. vpon Matth.

We know Diotrephes to haue bin in the church, euen in the Apostles times, and wee are assured he could neuer be gotten out of it, since the first hower

3. Ioh. 9.

that

that he set footing therein. And therefore we cannot greatly marueil, though euen in their time, there had bin a diuers gouernment, from this of the lords appointment, which we labour for. For euen in the Apostles time, the mistery of iniquitie beganne to worke. But for al this, wee would haue you prooue your bolde assertion, that euer since the Apostles time, there hath bin a diuers gouernment from this, and when you haue done, you must vnderstande, that the question betweene vs is not so much, de facto, as de jure, not so much whether there was a diuers gouernment &c. as whether that diuers gouernement was lawfull or not. 2. Thes. 2. 7.

We must needs confesse indeed, that not onelie this gouernement of the Church, but also many other points of greatest waight in religion, fell to decay long before the counsell of Nice: But that M. Carthwright, or any man els of iudgement hath affirmed, that this gouernement was neuer heard of, since the sayde counsell, vntill these out times, it is an impudent vntruth. You quote T. C. on the margent, but neither name the page, nor the booke where hee should affirme this which you woulde seeme to publish vnder his name. The reader is to marke this as an other of shifte, which is so much the more shamles, as you ground your next speech vpon it, as vpon a matter graunted you without any further question.

ll

D. BANCROFT pag. 12. 13.

A very strange matter if it were true, that Christ should erect a forme of gouernment to continue vntil his comming, and that the same should neuer be once put in practise, for the space of 1500. yeares, or at the least (to take them at their best) that the gouernment & kingdome of Christ should then be ouerthrowne, when the humility of his person, the honour of his kingly authors, &c. was established at the counsel of Nice.

ANSVVERE.

Let the reader marke this for another of your shifts.

And is it not also a strange case, that you will erect a building of your owne stuffe, and workmanship, and then cal your auditors, to gaze and wonder at the absurd deformitie of it. Why? there are non but your selfe, and such as you are, that affirme this gouernement to haue wanted execution, for the space of 1500. yeares. Neither doe we holde or thinke the gouernement and kingdome of Christ, to be ouerthrowne at the time of the counsel of Nice. And you haue in this point, giuen your selfe the shamfull lye, in the 100. page of your Sermon, where you alleadge that M. Cartvvright doth affirme this eldership to haue bene most flourishing vnder Constantine the Emperour, by whome the Nicene councell was called. I referre the reader vnto the place, and & wish you, though you cannot be gotten to leaue forging of vntruthes against vs, yet for your owne credit sake, not to forget the chiefe maxime of your profession: which is, that it behoueth a lying tong to be joyned with a good memorie.

We doe not say, that the gouernment and kingdome of Christ is wholly ouerthrowne, where the Eldership is wanting, and therfore, your speech tending that way, doth rather point out the essentiall

all

all qualitie of your nature, then any conclusion of ours. And admit it were true, that the Eldership lay in the dust, at the time of the Nicen counsel, and was neuer heard of in Christendome from that howre vntill this latter age. Will you conclude thereof, that therefore it is not nowe to bee receiued? that is Poperie. For the holy men there met together, suffered many other substantiall and most necessarie points of doctrine to be buried, as they had bene long before their time, and were neuer in a manner taken out of the ground vntill this latter age. And all that the fathers decreed at Nice, besides the matter of Arrius, which is but one branch of religion farre from a perfect confession of faith, let any man read their Cannons as they are set downe, either by Ruffinus, or in the first Tome of the councels, and hee shall finde my wordes to bee most true. Ruffi. lib. 1 cap. 6.

The errours concerning free will, and mans ability to fulfill the lawe, deriued from Iustin the martyr, and Irenæus was at this time in some ripenes, and yet the Nicene Councell tooke no order with these thinges, as it may appeare by their writinges, who liued in the ages following. And though Augustine long after, against the pelagians & els where gaue free will a deaths wound, yet notwithstanding, wee knowe, that euer since the Apostles time, in a manner it flourished euery where, vntill M. Luther tooke the sword in hand against it. And by Maister Bancrofts reason, the Papistes defending free will, against Maister Luther, holde the better part.

For

For if may be thought a strange matter in the sight of M. Bancrofts popish eyes, that eyther mans free will and abilitie to fulfill the law of God, shoulde in our time be thought erroneous, and to annihilate the vertue of Christs kingdome and priesthood, or that the Lord in his word should establish a contrarie doctrine therunto, for his Church to follow vnto his comming againe, whereas the same was winked at, or buried, when by all mens confession, the diuinitie of our Sauiour Christe, the vertue of his priesthood, the power of his office as he is a prophet and the honour of his kingly authority, was so godly, so learnedly, and so mightily established against the Arrians in the Councell of Nice, &c.

These are M. Bancro. words.

So that if this argument bee good and forcible against the Church-gouernement, it is also powrfull to ouerthrowe the maine point of our iustification by faith, besides manye other corruptions which were past ouer, yea and established at that councell, which is iustly accounted one of the soundest, that the ancient times can affoord vnto vs. Paphnutius alone, was enforced to stande vp against the whole Sinode in the cause of the marriage of Ministers, which notwithstanding, he (being a man himselfe indued with the gift of continency) so defended, that hee would not haue him that were a Minister being vnmaried, euer after to be joyned with a wife. These things, and many such like, together with M. Bancrofts iudgement of vs, pag. 11, and his treatise of the going out of false Prophets, page 11. 12. & 13. I ouerpasse, because I would be briefe.

Zozomen lib. 1 cap. 23.

Concerning the 4. causes yelded by him, why

false prophets goe out into the world, we denie not but the contempt of the true gouernours of the Church, ambition, selfe loue, and couetousnes, do cary many away from the sinceritie of the truth: now whether these do beare sway in M. Bancroft and our Bishops, let the worlde judge. The place of Ierom (touched pa. 14.) vnto Euagrius shalbe afterward spoken off.

D. BANCROFT page 17. 18. 19. & 20.

But the story of Aerius is most pertinent, to shew that ambition driueth men to be false Prophets. Epiphanius doth report it thus in effect. Eustathius and Aerius stroue one against another for a Bishopricke. Eustathius obtained it, whereat, Aerius began to repine, and greve to be a schismatike, defending that by the word of God, there was no difference betweene a Priest and a Bishop. He vsed the same arguments that now are vsed of these that maintaine his opinions. As that the Apostle writing sometimes to priests and deacons, sometimes to Bishops and deacons, shoulde thereby signifie, that a Bishop and a priest is al one. In conclusion, Aerius after due tryal and examination, had by the learned fathers, who then liued of his arguments and sleight, was by the generall consent, of the Church ouerthrowne, and condemned for an heretick. And to this day there was neuer any but heretikes, and such lewde persons that condemned the callings of Lord Bishops for Antichristian.

Lib. 3. Tom. 1. haeres. 75.

ANSVVERE.

There is nothing brought in here out of Epiphanius, but it hath beene answered long since by M. Cartwright, and shewed to be the reason of Pighius an Archpapist, against M. Wicklieffe and the waldenses, it beseemeth M. Bancroft very wel to borow the weapons of such a champion, to fight against the truth. But first M. Bancroft, I would knowe what you can say against the person of Aerius, touching the truth which he defendeth, we wil deale afterward: you answere that Epiphanius reckoneth him

M. Cart. 2. reply 1. part. page 68.

vp amongst hereticks, and so you account of him. Wherevnto I reply, that Ierome dealeth with vigilantius after the same measure, because vigilantius held it vnlaweful to pray for the dead, to worship the dead bones, and reliques of Saints, and defended marriage, to bee preferred before virginitie. Wherein Ierome (though otherwise a godly man) doth rather bewray his immodest rashnes, then any wise discredit Vigilantius with those that know the truth. The same is to be sayd of Epiphanius and Aerius. And indeede, for any thing that Epiphanius and Pighius hath brought, or you can bring against him, he was an honester man, than either Eustathius his competitor, or Pighius and D. Bancroft his confutors. Hee is said indeed to be an Arrian, but that could neuer be prooued as yet, and it was rather an action of slander, rather commensed against him by his proud enemies the Bishops, then any true accusation, whereof he can be prooued gilty. You cannot finde, in the whole Eccl. siasticall story, written by these that liued after him, that euer there was any crime of heresie layde to his charge, whereas Eustathius his schoolefellowe and aduersary, is recorded by them, as also by Epiphanius, for a knowen and famous hereticke.

Ierom ad Riparium & contra vigilantium.

Looke Danæus in August. de hæres. cap. 53.

Touching Epiphanius, though I will not call his name in question, yet thus much I may truly speake of him, that he was (as the lerned know wel enogh) so besotted with the corruptions of the times wherein he liued, that his credite alone, is not of sufficient authority to passe sentence against Aerius. For the proofe hereof, the reader is to vnderstand, that hee

condemneth Aerius for a black heretike, as well because hee helde it vnlawfull to pray or to offer anie thing for the dead, as in that hee defended a Bishop and a Priest as M. Bancroft speaketh, to be of equall authoritie. As for Augustine, whom you bring with Epiphanius against this poore heretike, hee rather followeth the receiued opinion, thē his own iudgement of him, according vnto truth.

This much touching the person of the man, as for his heresie, if he had noe other then those which Epiphanius layeth to his charge, and especially this of the æquallitie betweene a minister and a Bishop, the spirit of god giueth him a plaine discharge from all suspicion, either of heresie or yet of error. For the word of God teacheth vs, that to bee a teaching Elder (which you retaining your popish custome, call a Priest) is nothing els, but Episcopein, that is to be a Bishoppe or an ouerseer. 1. Pet. 5. 3. And Christ Iesus forbidden his Ministers to haue any superiority one ouer another. Luk. 22. 25. Now, when Pighius, D. Bancroft, or any other Romane Papist or Protestant, shall be able to answere these and the like reasons, they may then haue good leaue with open mouth, to cry out vpon Aerius for his heresie. Otherwise, in condemning that sentence, whose premises they are not able to infringe, they doe nothing els but deny the conclusion, which in this, and many other pointes, is Master Bancrofts fashion of dispute. For what els doth he in alleadging, that men haue condemned Aerius for an heretike, whereas neither he nor they, can answer the reasons whereupon Aerius his conclusion is grounded. And if Aerius his opinion, was no o-

ther, then that the worde of god made no difference betweene a Bishop and a minister, as master Doctor here setteth downe, I cannot thinke but vppon better aduisement, he wilbe content to reuoke the rash sentence, which he hath pronounced against him, lest thereby he doe not only strike at Ierome, but euen at the Archbishop, and al others, that are of his side in England at this day. For Master Bancroft I thinke wil not say, that a Bishop is superiour vnto a minister by the worde of god, then howe wil he answere Ierome in the places quoted by him selfe page the 14. who sayth that in the Apostles time, there was noe such difference betweene them, and that this prerogatiue that one minister should be aboue a nother, is grounded vpon humane customes, & not vppon the ordinance of God. And after this sorte doe our Bishops account of the present Church gouernement, which they holde vnchangeable, onely as long as it shall please her maiestie and the state. If M. Bancroft be of an other judgement, we say that he condemneth not Aerius aloane, but euen Ierome and our Bishops for obstinate hereticks, & we craue his answere vnto the place of Ierome. Nowe if hee be of Ieromes minde, I would gladly learne of him and Epiphanius, where they learned to condemne men of heresie, for gainsaying such things in religion, as haue no other original and ground then the constitutions of men. For if it was not an heresie in the Apostles time (as Ierome telleth vs it was none) to holde a minister and a Bishop to be of æqual authority, it can be non at this hower, neither coulde it beat any time since the age, wherein they lined.

M. Bancroft is so hasty to wound his aduersaries, as he also striketh himselfe and his friends.

Ierom. ad Euagri.

For

For noe man canbe nowe accounted an heretike, for defending that which had been found, and Catholique doctrine in the Apostles time.

Now that either we or Aerius should conclude, the aequalitie of ministers, because the Apostle writeth sometimes vnto Priests and Deacons, & sometimes vnto Bishops and Deacons, For mine owne part, I neuer heard of this reason before. The reader is to make no other account of it, but as a testimony of Maister Chaplaines doquimaunte with our arguments. And I beleeue if I should aske either him or Aerius, where they finde that the Apostle hath written vnto Priestes any otherwise, then they are contained vnder the name Bishops and Deacons, I should put them both to their shifts.

Where he saith, that Aerius was condemned for an heretike, by the consent of the whole Church, after due triall and examination of his arguments, by the learned fathers then liuing, it is as impudent an assertion, as euer he vttered. And I maruell, that hee blusheth not to publish such windy stuffe vnto the view of the world in this learned age. Indeede, if Aerius had no other reasons, then that which wee haue already heard, the learned fathers of his time were verie simple, that would stand in the triall and examination of so groundlesse a supposition. I am sorie to heare you so farre gone in the heat of your impatiency, as you should denie the superioritie of Ministers to haue beene gaine-sayde, and their Gouernement accounted Antichristian, by anye since the time of Aerius, saue onely by heretikes and such leud persons.

Do you account the Waldenses to be heretikes? Do you account M. Wickliffe, M. Iohn Husse, and M. Tindale to be heretikes or leud persons? The godly haue them in other maner of estimation. And yet M. Carthwright and others haue long since proued these men to be vnreconcilable aduersaries vnto the hierarchie, and shewed that they beganne no sooner to stand against the Pope, but they also encountred with the Bishops, whose callings, that they doe belong vnto the Antichristian kingdome, is manifested by this reason: whereunto if you will maintaine the credit of your masters, I would wish you to answere.

And I pray you what account you of the reformed churches.

Those offices and callings are Antichristian, without which, all forme of Gouernements are perfect, saue onely the gouernment of the kingdome of Antichrist, which in no wise can want them.

But such are the callings of Lord Archb. and Bb. as all forme of gouernements may be perfect without them, saue onely the Antichristian kingdome, where in no case they can bee missed. For the Gouernment both of the Church and common welth, can well spare them, and bee neuer a whit the more vnperfect. Therefore, the callinges of Archb. and Bishops, do only belong vnto the kingdom of Antichrist. If you do reply M. Bancroft, that the most learned, and the most zealous of the fathers, especially in these latter times, haue taken vpon them the callings of Bishops and Archbishops, you do therby nothing els, but offer to produce your witnesses to sweare that the conclusion is not true: And therfore as I haue said, so I admonish you again, not to trou-

ble your selfe in so gaineleſſe a labour. But if your will stand our Biſhops in any stead, deale against either the propoſition or aſſumption, otherwiſe the burthen of the concluſion will lie vpon them, whether they will or no.

Your diſtinction of the cleargy and layity factions, we acknowledge not: For wee maintaine neyther factions nor ſciſmes. If there bee any Courtiers or great men, that deſire to be inriched with the patrimonie of the Church, wee wiſhe them better mindes, and pray that they may bee diſapointed of their expectation. Yet we ſee no more reaſon, why our Biſhops and Chaplaines ſhould liue vpon the ſpoile and robbery of ſoules, then Noble men and Gentlemen ſhould bee maintained by ſacriledge. For we holde, that both ſorts, in ſo doing, do bring the price of bloud into their houſes. But it is moſt intollerable, that they who would bee taken for Leuites and gouernours of the holy Temple, ſhould haue a hād in this treſpaſſe. You haue ſtrained your conſcience to far I feare me, in going about to make vp the credite of Biſhop Coopers admonition to the people of England. A large conſcience I perceiue hath a long hand, to reach a diſtinctiō a far of. Let the reader conſider the place.

To the 24. 25. 26. 27. pages.

Page 24.

If you ſet downe any thing that is Annabaptiſticall or Popiſh, it were meete you ſhould confute it, leaſt the ſimple auditors ſhould take it for your own doctrine, rather then other mens errours. Nowe I come to that part of your Sermon, where you deale concerning the triall of ſpirits.

Page. 25.

D. BAN-

D. BANCROFT page 33. lin. 16. & pag. 34. lin. 19. & 21. lin. 17.

The popish false Prophets wil suffer the people to try nothing, but teach them wholly to depend vpon them. The giddy spirits woulde haue men to be ever seeking and searching. The meane therefore betwixt both these extremities I holde to be best. And this it is, that when you haue attained the true grounds of Christian Religion, and are constantly built by a liuely faith vpon Iesus Christ, being incorporated into his mistical body, by your baptisme, and afterwards nourished with the Lords Supper: you then content your selfe and seeke no farther, &c.

1. Cor. 3.

ANSVVERE.

It is well known, that wee allow neither popish, nor giddy spirites, no nor yet slaunderous and lying spirites. As for the rule of the popishe false Prophets, you haue squared your doctrine page 43. just according vnto the same, as the reader shal perceiue in the proper place.

You haue plotted vs out heere such a meane, betweene two extreamities, as they must needes bee meane Christians, that will go no further, then the resting place which you haue set downe for them. I will not say heere that the Papistes wil graunt the miserable people vnder them, leaue to goe thus far, which is true: but this I will say, that this doctrine of yours, tendeth wholly to remoue an able Ministerie out of the Church, and so consequently, to robbe the people both of the scepter of Christs gouernement, and also of his word. For if the people neede no more, (nay, if it bee vnlawfull for them to go any further) then to bee baptised, and after they haue attained vnto the true groundes of Christian religion, & are engraffed into Christ, to receiue the Lordes supper, to what vse serueth the preaching of the word? And to what end should the Apostle require, that the word of God, should dwell plentiful-

Phil. 1. 9. 10.

lie.

lie among Christians, and pray that our loue maye abound more and more in knowledge, and in al feeling, that we may discerne things that differ, that we may bee pure, and without offence vntill the day of Christ, filled with the fruits of righteousnes, &c. If you could once M. Bancroft, bring this meane of yours to take place: then indeede might you place readers insteed of Preachers, ouer the people without controllement, and say that they need no other teaching, because they are baptised, engraffed into Christ, and fed with the heauenly foode exhibited vnto them in the Lords Supper: and what need they more? For Tertullian saith, that we need not be curious, after we haue apprehended Christ, nor inquisitiue, after we haue receiued the gospell. But a miserable teacher are you, that in such sort doe open a windowe vnto the deuill and mans corruption, to breake faith into all impietie and wickednesse. For how shall either the rage of Sathan against vs, or the rebellion of our owne corruptions within vs, be restrained, but by that mighty scepter of Christs word preached, euen vnto vs that haue receiued the first fruits of the spirit. If you had euer knowne what it had bene, to receiue Christ truly, and to retain him being receiued, you would neuer haue endeuoured to seduce your auditors, in this monstrous & popish sort. But because the light of your owne conscience doth tell you, that christians cannot containe themselues within this prison, wherein you haue shutte them: You set downe a good supply of the want of teaching, if men would desire to be resolued in anye matter of doubt: your owne wordes, or rather your

Phil. 1. 6.

Page. 42.

popery I will set downe.

D. BANCROFT page 42. & 43 line 24.

Councels. God hath bound himselfe vnto his church of purpose, that men by his good direction, might in this point (that is in maters of dout) be relieued: to whose godly determinatiō, in maters of question, her dutiful children, ought to submit themselues without any curious or wilfull contradiction. Neither can I see, nowe that popery is banished, and the trueth of christian religiō is godly planted amongst vs, why in these dais, we should not attribute as much to the decrees of our learned fathers in their lawfull assemblies, as other men in times past, of as great iudgement as wee are, haue done.

ANSVVERE.

Page 33. You account the Papists to be false Prophets, because they will suffer the people to trie nothing, but teach them wholly to depend vppon them: you do wel in it. But if this touching coūcels, be not to ioin hand with them, in the point wherin you pretend to bee their aduersary, & if this be not to teach men to beleeue, as their mother the church doth. let the reader iudge. The Bishop of Rome, desireth no more to bee graunted vnto him, for the authoritie of his councels, thē you haue set down in expresse terms. And if the Lorde hath bound himselfe by his promise vnto his Church of purpose, that men should be directed therby: I would demaund of you, whether this promise was, that the Church should direct them vnto truth, or vnto errour. If you say vnto truth, otherwise it were no promise, I demand then how the Church can erre? For either the Lord must breake his promise, if hee hath made any, or els the Church cannot erre in the direction of her dutifull children. Now if you say, that the Church cannot erre, the reader knoweth what account to make of you,

you, if she be subiect vnto errors, to what end should we stand to her determination in matters of question, any further then we are assured, that her decrees are according vnto the word. Now, if it be lawfull for vs (otherwise our bondage should bee intollerable) to trie whether her determinations bee according vnto the word, and to reiect them, if they bee otherwise, to what ende doe you carry vs from the sure foundacion of the worde, vnto the vncertaine and vnconstant voice of the Church? surely, if you would know what I conceiue of you, for this, & the like points of doctrine in your Sermon, my opinion is, that you are not far from a close papist, how vehement so euer you speake against thē: and whosoeuer they were, þ allowed your Sermon to be published, they may iustly feare, least the Papists doe ere it be long, make too great aduantage, that you haue bene suffered to preach and to publish many grounds of popery vnreprooued, vnder the profession of the gospell. The Church of God we reuerence, to bee wilfull in standing against her, or any member therof we holde it vnlawfull, but that men should stand in matters of question vnto her determination, as vnto the vndoubted voyce of God, she hath no authority to require any such obedience at our hands.

I dare say for you, that you are vexed at the verie heart, that any thing established in the Conuocation house should bee called in question, when you prooue that assembly to be lawfull, and the learned fathers (as you call them) there met, to bee true Pastors, and not rauening wolues, wee will promise to giue greater reuerence vnto their degrees. Poperie

is ſo banniſhed from amonge vs, that by the authority of thoſe learned fathers, you dare in open Pulpit, and publike writinges, iuſtifie many points thereof. It is not onely lawfull but neceſſary, that all men, of what ſtate ſoeuer they bee, ſhould be required, yea, & compelled by the Magiſtrate, to ſubſcribe vnto true religion. 2. Chron. 14. 12, & cap. 34 31. 32. 2. Kings 11, 17. Nehem. 9. 38. & 10. 29. This we doe willingly confeſſe: Howbeit, we hold it vnlawfull to ſubſcribe in that forme that our Biſhops do exact at our hands. Your reaſon that ſubſcription is lawfull, therefore the Engliſh, or the Auguſtane ſubſcription is lawfull, is no other then if I ſhould ſay, that religion is good, therefore the popiſhe religion is good. But of all other points in your booke, I cannot but greatly wonder, that you ſeeme to iuſtifie the ſubſcriptiou vnto the Auguſtine confeſſion, and the ſilenceing of thoſe that would not ſubſcribe vnto it. You are not ignoraunt I thinke, that the ſaide confeſſion is vnſound, in the point of the Lords ſupper, which hath ſet Germany on fire theſe many yeares. As for the ſubſcription which in England is required by ſtatute, our men haue beene alwaies ready to yeelde vnto it. But the learned fathers wherof you ſpeake, ſeeing that by the ſame ſubſcription, they could haue no aduantage againſt the truth, haue coyned a new one of their own, which we hold vtterly vnlawfull, becauſe it requireth our conſent vnto the popiſh hierarchie, vnto the Apocripha, and many other corruptions. The which courſe of theirs, becauſe they are not able to iuſtifie, therefore haue you done well, to finde out a waye, whereby

Anſwere to the 46. 17. 48. 49. pages.

Page 47. lin. 24

whereby they may easilie determine of any question or difficultie mooued vnto them. So that now, if we deny to subscribe vnto that, which against law they require of vs, vntill we be satisfied in the douts wee make, whether it may be lawful for vs to maintaine the proud and ambitious superioritie of one minister aboue another, the appointing of ignorant and godlesse men vnto the Ministerie, the crosse in Baptisme, the prophanation of that Sacrament by women, with other manifolde abuses, which we are vrged to approoue, their answere may be according vnto your rule, that they beeing the learned fathers of our Church, haue in their lawfull assemblies, decreed that this subscription should bee called for, and they see no reason, why popery being now banished, &c. wee should not attribute as much vnto their decrees, as other men in times past haue done. And so if we were dutifull children, we would submit our selues without any wilful contradiction vnto their godlie determination: seeing the Lord hath by his promise, tied himselfe vnto them, being his Church for this purpose. Now, if we shall reply any thing againe, as being vnsatisfied by this resolution, wee are presently cried out vppon, as being giddie Spirites, and men that cannot bee content with any good order established by lawe, and approoued by our betters, euen such as gaue their bloud for the testimony of the truth. And thus in stead of answering our reasons, they inuent slanders against vs, and fall out with our conclusion, according vnto Master Bancrofts manner of dealing.

Looke M. Bancroft in the place set downe before.

Whereof as I haue often before admonished the

reader, so nowe I haue special occasion to put him in minde of the same concerning his dealing with vs touching the booke of common prayer, and the point of her maiesties supremacy. Wherein he spen-
From the 50. to the 73. pages. deth 20. pages for the most part, wee shewe diuers corruptions to be in that booke, wee set downe the particulars, as baptim by weomen, crosse in baptime ring in marriage, appropriating of garmentes to the vse of religion, and grosser coruptions, as Ari-
The Collect on Michaels day. anisme, where the booke maketh Michael to bee a creature, and addeth vnto the word, as psalme 14. in which place, 3. verses, that is the 5. 6. 7. are added vnto the text, more then euer the holy Ghost penned in that psalme, with other grieuous corruptions, which I passe ouer. Nowe howe doth M. Bancroft thinke you deale for the credit of the booke, in answering these particulars? hee toucheth not one of them, but first of all hee telleth his auditors, howe
Page. 15. glad al the churches in Europ were at the establishing of religion, in the beginning of her Maiesties raigne, And for our partes wee wish them confusion
Page 53. that doe not reioice at it. Secondly hauing set down
From 54. 58. what paines was taken in reforming the booke hee bringeth in diuers testimonies of godlye learned men, to prooue that the booke is in a manner without spotte, or wemme, whereby what doth hee els but fall out with our conclusion. Wee charge the booke with diuers particular corruptions, we bring
Page 61. our proofes, he is not able to answere them. Therefore our conclusion wil stand firme, that the booke is corrupt. The general commendations of all the men in the world is not able to cleare it, when it is

not

not denied to containe many grosse particular falts.
Thirdely he falleth a quarreling with a newe com-
munion booke, preferred in parliament, the yeare Page 62.63.
86. and caueleth diuers waies against the same, As
ỳ it had bin diuers times altered, that it mencioned
not the ciuil magistrate in the first edition, and that
it doth not tye the minister to any set forme of pray-
er &c. Al which points, I omit as friuolous, and vn-
godly cauils not to be stood vpon.

Lastly he falleth to his olde bias, that is to plaine
slaundering, and affirmeth that one of our reasons Page 67.
whie wee holde the established gouernment of the
church of England to be Antichristian, is because
the ciuil Magistrate is made a Pope amongst vs, and
that we cal her maiesties supremacie vnto question.
wherevnto wee answere no otherwise, then Nehe- Nehem. 6. 8.
miah did Sanballat. It is not done according vnto
these wordes that thou sayest, but thou fainest them
of thine own hart. Locke whatsoeuer prerogatiue in
ecclesiastical or ciuil causes hee or any man liuinge
can truly attribute vnto the ciuil magistrate, wee do
the same. Concerning the preheminence in ciuill
causes there is no great question he wil say between
vs, only in ecclesiastical matters we assume vnto our Page. 71.
selues (saith he) that authoritie which by right is the
magistrats. This slander is general, we desire the par-
ticular proofe of it wee cannot answere generalles,
hee replieth that the magistrate by lawe is to haue Page. 70. lin. 3.
whatsoeuer priuiledg the pope at any time had with
in this land by vsurpation, what will hee conclude
hereof? Not I hope that the magistrate is to haue
the power of remitting sinnes, and dispensing with

the

the law of God, which the Pope by vſurpation had in times paſt within this kingdome? Her Maieſtie wee know, deteſteth al ſuch prerogatiues from her hart. But what is it that he requireth to be graunted vnto the ciuil authoritie, which wee yelde not moſt willingly? The power to eſtabliſh godly eccleſiaſtical lawes, and conſtitutions amongeſt the ſubjects? wee are ſo far from denying this, that wee holde it intollerable that our Biſhops, and the conuocation houſe, ſhould intrude their ſubſcriptions, aduertiſements, and cannons vpon the ſubjectes, whereas no ſuch things can be warrãted by ſtatute. And whereas hee ſayth, that wee claime vnto our Presbiteries the ordinary authoritie to make al lawes, conſtitutions and ceremonies of the Church, it is moſt falſe. Al that wee affirme in this point, is noe more then her majeſtie voluntarily yealdeth in all ſuch caſes. when the queſtion is whether ſuch or ſuch a caſe be ſtatute law or not? whether doth M. Bancroft think her majeſtie or her learned councel in the lawe, as her judges, Solliciters, Atturneis, &c. to haue greateſt skill in the deciding of this matter? he knoweeth well enough, that her Majeſty in all ſuch points, will be directed by that which her aforeſaid lawiers do prooue to be law and equitie, and yet thinketh her royall prorogatiue no whit diminiſhed thereby. In the like caſe then, we ſay that the true gouernors of the church are meereſt to direct her majeſty what lawes and ceremonies are moſt lawfull, expedient, & neceſſary, for the right gouernment of the church And we ſay, that as her majeſtie in worldly matters, is to giue eare vnto the Lawiers which haue skill in

that

that faculties: so, in the matters of God is she to establish nothing in the church, but that which the true ministers and true gouernors (if they may bee had) shall shew vnto her to be according vnto the worde of GOD. And yet all this while wee make not the gouernours of the Church to haue power to enact laws, we leaue that authoritie vnto her Majesty and the Parliament, vnto whose hands the Lord hath committed it. This indeed we affirme. Moreouer, that her majesty and the Parliament are bound to establish and erect amongst their subiects, al such lawes and ceremonies, as the true Ministers of the word, shall prooue by the Scriptures of God, to bee meet and necessary for the gouernment of the temple, and house of the Lord, within this kingdome: And that they are bound to see, that no forme of religion or Church-gouernment be in force amongst the subiectes, but that alone which by the word of God may bee prooued lawfull, and so that they are bound to see, that the Church of God bee clensed and purified of all Idolatrous, popish, superstitious, and superfluous gouernment and ceremonies. And furthermore we say, that they are to prouide by law that all persons, both Ministers and others, doe submit themselues without contradiction, vnto all such things as shall bee godly established in the Church. Whether this bee M. Bancroft to weaken or call into question her Maiesties prerogatiue in Ecclesiastical causes, let the reader determin. We would also desire him to iudge, whether her Majestie be well vsed at your hands, which call her a petty Pope, and page. 68. lin. 24 say that shee vsurpeth the same authority in causes

Ecclesiasticall within their dominions, which the pope did in times past. Had we cõtriued, much lesse published any such things, wee had worthily smarted for it. Your answere heere will be, that you did bring in this reason, to shew the weakenes of Martins arguments against the Bishops. Let Martin in other points answere for himselfe. The case of her Majestie and our Bishops are not alike: He prooueth our Bishops to be petty Popes and vsurpers, you denie it not. And therefore you onely addresse your selfe to shew what a rebellious and absurd conclusion hee hath made by the like kinde of reasoning as you suppose. And where his minor truly assumeth our bishoppes to be vsurpers and petty Popes, you falsely and slanderously charge her Maiestie to bee an vsurper and a petty Pope. Wee are not so hastie to shead bloud as you are, otherwise, this your vndutifulnes is so heinous, that I could easily shewe that there were no other waye of defence for you, but in the acknowledgement of your rash boldnes, (to giue your doings no worse termes) to flie vnto her Maiesties clemency.

TOVCHING SCOTLAND.

From the. 72. to the. 78. page

VVE answere, that we desire not the Eldership to be planted in the Church of England, because Scotland or Geneua enjoyeth the same, but in as much as Christ Iesus the head & king of his church hath commaunded it to bee therein. And therefore we admit the gouernment of no church vnder heauen to be the patterne of that which we desire, but

only that regiment which is set downe in the word of God, the perfection whereof if any Church hath attained vnto, wee rejoice with them, and desire to be partakers of so great a blessing, in the Lods good time. But as for any thing that is amisse (if there be ought) either in Geneua or Scotlande, wee labour no more to haue that established in England, then we doe to haue the great abuses that raigned in the Church of Corinth, or Galatia to be imitated. The slaunder which you haue raised, both against the Kings Maiesty there, in giuing out, that he is a deadly enemy vnto the present gouernement established in his kingdome, and watcheth but his time to ouer throw it, and also against the godly ministers of that realm, in making them traitors vnto their soueraign, I leaue to be answered by thēselues: and I dout not, but you wil in time be forced to answere the iniury, that you haue offered vnto that godly and noble King, and also vnto the whole Church, within his dominion.

But let it bee graunted, that the true Church gouernours in Scotland, behaued themselues rebelliously towards their Prince, which yet is most false, what is that to the Church-gouernment which they enioy? Doe you thinke it a good reason to say, that the Archbishop is a Traitour, therefore the Archbishopricke is gilty of Treason? You cannot deny, but Thomas Becket was a traitor, so were diuers others that haue beene Archbishops of Canterbury, but I trust you will not therefore attaint the Archbishopricke of treason.

Browne a knowne Schismatike is a man very fit to

be

Page 75. lin. 29 be one of your witnesses against the Eldership. His entertainment in Scotland was such, as a proud vngodly man deserued to haue: God giue him and you repentance, if it be his will, otherwise, you shall make an hard reckoning both of you, before the iudgement seate of Iesus Christ, for the slaunders which you haue raised vp against the gouernement of his kingdome heere vpon earth. Your calender deceiued you, for it was not the Parliament of the
Page 76. lin. 4. yeare 88. whereof heer wrote, but of another held Anno 86. or before.

Page 78. If any thing be written amisse in any of the books that you mention, wee haue nothing to doe therewith. Bring our owne assertions, and you shal be answered. We holde it altogether vnlawfull for Ministers and Church officers to deale in any ciuil cause, much more, to depose Princes, and therfore our attempts that way are not to be feared. Looke you, & your maisters vnto those things, who arrogat vnto your selues, that preheminence, which is in deede dangerous vnto the throne of the magistrate, and thinke Parliaments and lawes cannot bee halfe
Page 79. orderly kept and enacted, without Lords spirituall.

Page 80. left. 2 Your feare, that whatsoeuer hath beene done or written in forraine Countries, is laboured to haue execution with vs at home, is but the ouerflowing of your gall. The disease is dangerous, and you may one day answere for your disloyall heart, in his presence, before whome the Imaginations of euill against their brethren, shall haue their reward.

Rom. 13. 2. We holde indeede, that the Magistracie is gods
Page 81. ordinance, bee he a good one, or bad, an heathen, or a

Christian, that is called thereunto: so that the right of a Christian and an heathen Magistrate, within his dominions is the same. You that hold the contrary, professe your selfe not to bee a subiect for conscience sake, as the Apostle commaundeth, but for some other respect. So you would bee very dutifull belike, if you were vnder an heathen Prince.

Page 81. lin. 27

Ministers wee say, are not to deale in ciuill causes, and therefore in that point wee ascribe vnto the Magistrate, both Potestatē juris & facti: that is, power to make lawes, & to execute them. If there arise anie difficultie (as often as it commeth to passe) of that which is agreable vnto the law of God, in matters that are controverted, then indeed it is the Ministers dutie to enforme the Magistrate of the mind of the Lord: wherein hee doth nothing els, but (respondere de jure) shewe what the will of God is, that the magistrate may (statuere de facto) pronounce sentence accordingly.

For Ecclesiasticall matters, it is the word of God onely, that therein hath (potestatē juris) the power to determin, what is acceptable in the sight of God, & the Minister ought to haue the knowledge thereof, that he may declare the same, both vnto Magistrate and people. The Church officers also are appointed of God, to execute all ecclesiastical maters. And if you should attribute this power vnto the magistrate, the magistrate might iustly account of you as you ate. For will you haue the Magistrate to preach the word, administer the Sacraments, take the charge of watching ouer the maners of the people, and distributing to the pore within his parish? or

will you haue him to visite the sicke, comfort the weake, ordaine ministers, discusse controuersies in religion, & exercise the church censures, by excommunications, &c. And yet these are the only maters which we account ecclesiastical, & wherein alone we hold it lawfull for church officers to deale, other punishments of malefactors, as imprisoning, fining, or any mulct, toucheth the life, body or goodes of man, are only to be referred to the Magistrates, who beare the sword for that purpose. Our Bishops vsurping this sword, doe shewe that they and their fathers house, and not wee doe labour to bring and maintaine confusion in church & common wealth.

Page. 85. Your exhortation both vnto people and magistrates, that the one shoulde avoide, and the other punish heretical spirits, we imbrace withal our harts. Being ready to shewe, as our writings haue done at large, that your errors, corruptions, idlenes, pride, ambition, slaunders, and vntruthes, vttered against the truth, hath not only (as dayly experience teacheth vs) begotten and nourished the lamentable ignorance, which euery where raigneth in this land, but also called for the wrath of God to fal vppon vs, because such vnruly and wicked spirits as you, are tollerated in the holy ministerye amongest vs.

Page 86. You are now come to the gathering vppe of your slanders and vntruthes, into an heape in the conclusion of your sermon, lest the readers and auditors shoulde forget, that you are an impudent slaunderer. And therefore that you may incense the magistrates against vs in one place, especially you rake the vp after this manner:

His Maiestie is depraued, his authority is impugned, and greate dangers are threatned. Ciuil gouerment is called into queſtion: princes prerogatiues are curiouſly ſcanned; the intereſt of the people in kingdomes is greatly aduaunced, & al gouernment generally is pinched at & contemned: The Church is condemned, the auncient fathers are deſpiſed, your preachers are defaced, and yet theſe men are tollerated. Page 57 to 191 M. Doct. thinks belike that wee are maintainers of the hierarchy

Whereunto I anſwere with the wiſe man, that the lying tonge ſlayeth the ſoule, and that the very wordes of the wicked lye in wayte for blood, but the mouth of the righteous wil deliuer them. And ſo wee doubt not, whenſoeuer wee are araigned for any of theſe heauy accuſations, but that wee ſhalbee deliuered from this bloody tonge. The reader knoweth that (as a noble Emperour ſpake in the like caſe) if it be ſufficient to accuſe, no man can be innocent. Nowe if he hath theſe aduantages againſt any of vs, let him ſet down his particulars, and name the man, or his writings, and he ſhalbe anſwered. Otherwiſe we make no other account of ſuch Epiſtrophaes & homoioteleutaes, then of the barking and dogge Rethorick, of ſome profane Lucian or godleſſe Porphirie. It is no newes for vs to haue our legs & thighs deſired to be broken. The reader is to remember, that this was the Iewes requeſts vnto Pilate concerning our Saviour Chriſt, and therefore wee are not to thinke it ſtrange, that M. Barcroft is guided by their ſpirit whoſe place he ſupplieth. But this wee are to knowe, that neither he nor his maſters ſhal do any thing againſt vs, but that which the Lord our Pren. 12. 6. page 18. line 4. Ioh. 19. 30.

God

will you haue him to visite the sicke, comfort the weake, ordaine ministers, discusse controuerſies in religion, & exercise the church censures, by excommunications, &c. And yet these are the only maters which wee account ecclesiasticall, & wherein alone we hold it lawfull for church officers to deale, other punishments of malefactors as imprisoning, fining, or any mulct, toucheth the life, body or goodes of men, are only to be referred to the Magistrates, who beare the sword for that purpose. Our Bishops vsurping this sword, doe shewe that they and their fathers house, and not wee doe labour to bring and maintaine confusion in church & common wealth.

Page. 85. Your exhortation both vnto people and magistrates, that the one shoulde avoide, and the other punish heretical spirits, we imbrace withal our harts. Being ready to shewe, as our writings haue done at large, that your errors, corruptions, idlenes, pride, ambition, slaunders, and vntruthes, vttered against the truth, hath not only (as dayly experience teacheth vs) begotten and nourished the lamentable ignorance, which euery where raigneth in this land, but also called for the wrath of God to fal vppon vs, because such vnruly and wicked spirits as you, Page 86. are tollerated in the holy ministerye amongest vs. You are now come to the gathering vppe of your slanders and vntruthes, into an heape in the conclusion of your sermon, lest the readers and auditors shoulde forget, that you are an impudent slaunderer. And therefore that you may incense the magistrates against vs in one place, especially you rake the vp after this manner:

His Maiestie is depraued, his authority is impugned, and greate dangers are threatned. Ciuil gouernment is called into question: princes prerogatiues are curiously scanned; the interest of the people in kingdomes is greatly aduaunced, & al gouernment generally is pinched at & contemned: The Church is condemned, the auncient fathers are despised, your preachers are defaced, and yet these men are tollerated. Page 57 to 101 M. Doct. thinks belike that wee are maintainers of the hierarchy

Whereunto I answere with the wise man, that the lying tonge slayeth the soule, and that the very wordes of the wicked lye in wayte for blood, but the mouth of the righteous wil deliuer them. And so wee doubt not, whensoeuer wee are araigned for any of these heauy accusations, but that wee shalbee deliuered from this bloody tonge. The reader knoweth that (as a noble Emperour spake in the like case) if it be sufficient to accuse, no man can be innocent. Nowe if he hath these aduantages against any of vs, let him set down his particulars, and name the man, or his writings, and he shalbe answered. Otherwise we make no other account of such Epistrophaes & homoioteleutaes, then of the barking and dogge Rethorick, of some profane Lucian or godlesse Porphirie. It is no newes for vs to haue our legs & thighs desired to be broken. The reader is to remember, that this was the Iewes requests vnto Pilate concerning our Sauiour Christ, and therefore wee are not to thinke it strange, that M. Barcroft is guided by their spirit whose place he supplieth. But this wee are to knowe, that neither he nor his maisters shal do any thing against vs, but that which the Lord our God Prou. 12. 6. page 18. line 40. Ioh. 19. 30.

God hath long since determined, and therewith by
Act. 4. 28. his grace, wee hope to be right wel contented.

In stead of arming his hearers with reasons out of the word against vs, whome he accounteth sect-masters and false Prophets, hee commeth off, after his wonted manner, with idem per idem, leauing his auditors in as great doubt as they were before: And saith, that the doctrine of the Church of Eng-
Page 89. lin. 27 land is pure and holy: the gouernement thereof, both in respect of her Maiestie, and of our Bishops is lawfull and godly: the booke of Common praier, containeth nothing in it contrary to the word.

Her Majesties gouernement, he knoweth well enough we call not in question. He and his patrons, haue corrupted the doctrine of our church, & as for the hierarchy & cõmon booke, when he hath made vp ỹ holes which I haue alredy shewed to be in both (besides the vncureable woundes ỹ other men haue discouered) he may build somthing vpon his conclusion, which if he doe not, his maner of disputation, in craving and begging the matter in cõtrouersie will in a while growe to bee a common prouerbe. If we were such vnreasonable men, as we would find fault with matters that are blameless: his exhortati-
page 84. 89. on, that priuate men would take heede, and the Magistrate take punishment of vs, would carry vvith it some vvaight. But in asmuch as both the Magistrate and people see, that vvee haue cause to speake, and perceiue that our aduersaries can doe litle, if they cannot set a faire face vpon a crackt cause, wee feare not any great hurt, that his tongue can worke vnto vs.

And

And the very same account doe we make of his speach, where hee saith, that wee vse the same argu-
mentes for the soueraigntie, of our Presbiteries a-
gainst the Prince, in causes Ecclesiasticall, that the
Pope doth for his principallitie in the same, and we
answere as the Papists do him. But these thinges (as
hee saith) hee cannot stand to prooue at this time,
onely hee thought it necessary to aduertise his hea-
rers of it, that they might the better beware of such
kind of spirits. Take his aduantage who list.

Page 94.

This is VVhit-gifts quarel, and answered long since.

Answere.

We care not how little a doo we haue at the Ar-
thes, and therefore we meane not to take any great
aduauntage against your tongue, any further then
your blushing may be for the clearing of the truth.
The reader will thinke you worthy to be marked in
the forhead, according vnto the Romaine lawe, ex-
cept you prooue this which you haue so confident-
ly set downe. Though, as it should seeme, you haue
a commission, to vse your tongue and pen at your
pleasure, yet you cannot blot out the light of mens
reading & knowledge. We are known to be so out
of amitie (in this case especially) with all Romanists,
and you truly accounted to be so neerly allied vnto
them, that wee desire no other weapons to strike
downe the hierachie, then M. Luther, and M. Cal-
uine haue vsed to ouerthrowe the Romaine chaire
and her ministers.

How often shall it be tould you, that we would
haue no ciuill matters handled in any ecclesiasticall
meetings: and therfore, that we admit not any thing
in our assemblies, to be decreed against the constitu-
tions of Princes, any further then Princes may ac-

Page 95.

count the truth of the word to bee against their ſtatutes, We are as far from making our owne wils, to be the rules of other mens liues, or from affirming that what wee ſpeake is the very word of God, as you are from being aſhamed to lie in the face of the ſunne: you haue taken great paines in ſowing the ſeed of moſt groſſe vntruthes: repent betimes, leaſt in the Lords iuſt iudgement, you reape the fruits of your lying tongue.

Page. 96. 97.

Concerning M. Cartwright. Page 97. 98. 100.

VVE depend not vppon men, Chriſt Ieſus is our onely guide. As concerning M. Cartwright, whome you (to keepe your tongue in vre with your naturall vaine) call our ringleader, wee bleſſe God, that euer he hath vouchſafed vs ſuch an inſtrument to ſtand in the defence of his holy gouernment, and to giue your hierarchie, and your high Prieſte the ſhamefull foile. But we follow him no further, then he attendeth vpon the truth of his God. And in that worke we are not aſhamed to glaine after ſo worthy a man. But what can you lay to his charge? you ſay that hee alleadgeth Cyprian, Ierom, &c. to prooue the equality that ought to be in the miniſters of the word and Sacraments, and that in the ancient times there was no difference betwixt a Biſhop & a Prieſt, but that whoſoeuer was a Biſhop, was a Prieſt alſo: and that they had all equall authority within their own pariſhes, whereas the cleane contrary ſay you, is to be ſeene in their writings.

Then heauen and earth, bee you iudges in this cauſe, that the mouth of this ſlanderer may be ſtop-

ped. First, the place of Cyprian lib. 1. epist. 3. calleth him a Priest, whome D. Whitgift would haue to be an Archbishop, & the papists affirme to be his elder brother the pope. Therefore by Cyprians iudgement, whosoeuer was a Bishop, was a priest. Again, Cyprian speaking of the election of a priest, by the consent of the whole people, lib. 1. epist. 4. hee maketh the same maner of electing Cornelius, Bishop of Rome, and calleth his Bishopricke a priesthood, lib. 4. epist. 2. Nowe, that Cyprian condemned superiority among Bishops or ministers, his sentence in the counsell of Carthage prooueth it: where hee saith, that none of them made him selfe a Bishop of Bishops, he also reprooueth Pupianus, that he made himselfe a Bishop of a Bishop. Defence 355. Tom. 1. Can. lib. 4. epist. 9.

As to Ierom, M. Cartwright alleadgeth these places out of him. A priest, that is to say a Bishop, and a little after, the Apostle doth plainely teach, that a Bishop and a priest are all one. And in another place, a Bishop and a priest are the same: againe, although with the ancient fathers, Bishops and priests were al one. 2. Reply 1. part pag. 591. Ierom. ad Euag. Ad Oceanum.

Now good reader beare witnesse, whether Maister Cartwright hath falsified the ancients or not, & whether this past shame Doctour, hath not cause to sow vp his lippes for euer opening them in pulpit again. For the confirmation of the equalitie of Ministers, & that the name Bishop, was common vnto al the Ministers of the word and Sacraments in the ancient times, thou maiest adde vnto that which hath bene already spoken. First the testimony of Ignatius which saith, that it was not lawful for any to baptise, Ignatius ad Smyrnenses.

but for the Bishop: Wherethen M. Bancroft was the distinction, betweene him and the priest, or hys superioritie ouer the priest? Secondly, that in the time of Gregory the great, priestes did ordaine Bishops, and yet this is made one of the essentiall differences betweene a Bishop and a priest, [a] that a Bishop may ordaine, whereas a priest hath no such authority. Thirdly, that Theod. mencioneth an 150 Bb. which were met, for the election of the Bishop of Constantinople. Where all these Bb. could bee gotten, if Bb. and Ministers were not all one, let M. Bancroft shew. Lastly, it would be knowne, what account M. Bancroft maketh of that notable martyr M. Tindale, which speaking of priests and Bb. hath these words: ther is presbyteros, which same is saith he, imediatly after called a Bishop: and in the same place, all that were Elders or priests (if they so will) were called Bishops also, though they haue deuided the name now. I hope he will not answere him, as hee doth Aerius, that this opinion was condemned for an heresie long ago, and none but heretikes and such leud persons euer since that time held it.

Greg. in Euan. & VVhitgift page 387.

Theod. lib. 5. cap. 8.

M. Tindales vvorks. pag. 251. b.

Acts. 20. 28.

One thing I doe not a litle maruel at, both in M. Bancroft and all the rest of his coat, why they rather ioyne with Sir Thomas Moore and the papistes, in calling the Ministers of the word priestes, then with M. Tindale, and the most sincere professours in the world at this day, in abrogating that popishe name, and vsing the worde Minister, or Elder in the steade thereof. The B. of Winchester sayth, that the Archbishop hath shewed sufficient reasons against T. C. why the Ministers of the gospell should bee called priests,

M. Tindals answer to Moore. page. 251.

Admon. pa. 44.

priests, and all of them are of the same opinion, and will not take it patiently if they be gainsaid in it: but what account is to be made of them for this labor, the reader shall learne out of M. Tindale, who in his obedience of a Christian man sayth, that the worde Sacerdos, should haue had another name in english, then priest, but that Antichrist hath deceiued vs with vnknowne and strange termes, to bring vs into superstitious blindnes, as for the word presbyteros saith he (both in this place, and against Moore in the place aboue cited) it ought in English, to bee translated Elder. This I thought good to admonish the reader, least hee should thinke mee in vsing the woorde priest, to allowe of that Antichristian name. Whether M. Cartwright hath truly alleadged Ignatius and others, to prooue the vse and practise of the office of Elders in the Church, long after the Apostles time, because there is nothing but the pawn of M. Bancrofts credite brought to the contrary, I referre the reader, to examine the testimonies vsed by M. Cartwright for that purpose. Especially the place of Ierome vpon Isaiah, who saith that they had also the presbitery or eldership in the church, and that of Ambrose vpon the 1. Tim. cap. 5. where he complaineth, that through the pride & slouthfulnes of the Doctors, the Elders were worn out of the Church: were it not y M. Chaplain carrieth his license in his bosome, to speake what hee will, I should wonder that he durst in open pulpit and writing, deny elders to be in the church long after the Apostles time, seeing D. Whitgift telleth vs of his owne knowledge, that in the Primitiue Churche, they had in euerie

page 144.

To the 98. pag.

T.C. 1. reply 145.

church certaine seniors, to whome the gouernment
Whit. pag. 631. of the congregation was committed. M. Bancroft,
seeth there is no aduantage in graunting any part of
the truth, and therefore, hee taketh a round course,
to deny euery thing without more a doo: Take his
aduantage thereof who list.

Page. 58. His profanenes, in calling the Elders, Aldermen,
the Lord I feare will reuenge, who cannot abide to
haue the officers of his kingdome, derided and scof-
fed at by any Lucian whosoeuer.

To the 100. 111. Your caueling with the proofes, brought in by
M. Cartwright, to shew the Eldership to be most
flowrishing in Constantines time, is a proofe, that
you retaine your vsuall boldnesse in out facing the
truth. If it bee not a good reason to say, that because
there were infinite numbers of Bishops and Elders,
at the councel of Nice, therefore the Eldership was
in a flowrishing estate at that time, to what purpose,
should they be present in that synod, if they had no-
thing to do with the gouernement of the church? If
they had to do with the gouernment of the church,
the reason holdeth most forcible, to proone the El-
dership to be vp vnder Constantine. For whereso-
euer there is a Church gouernement by Bishops and
Elders, there the Eldership is in force. Though wee
Page 101. should graunt, that you deale truly with Eusebius,
yet his testimony is not a whit the weaker, to proue
the gouernment by the Eldership, because he mea-
neth nothing els, but to shew the great appearaunce
from all places of the Cleargie men, of all sortes in
that assemblie. For beit that his onely purpose was,
to shewe this great concourse of Cleargy men, yet

that

that hindereth not, but nee speaking of Bishops and elders met at the said Synod, we may thence gather, Bishops and Elders did gouerne the church at that that time.

That Bishoppes had large jurisdiction before the Nicene councel is onely affirmed, and not prooued by you M. Bancroft: the contrary hath bene shewed. It is your manner to build vpon false grounds, which haue beene long since ouerthrone. The appointing of Metropolitans (or confirming whether you will) at the councell of Nice, hindered not the gouernement of the Eldership to be in force. They had not such an vnruly jurisdiction, as the Archbishops doe vsurpe: The fifth Canon of the councell, whereby it is decreed, ỳ the disorders of the church, should bee compounded, at the prouinciall assemblies, & not by that Metropolitans shew, what smal authority they had. They had but their owne suffrages as euery other minister had. That which the councell of Nice attributed vnto them, was no more then chiefe place in the meetinges. Aunswere that which M. Cartwright hath written in this question, and then set downe your bolde conclusion: otherwise, the reader will deride your boldnes, in pitching a campe of torne assertions, whereof, not one will be granted vnto you. M Cart. 2. reply pag. 557. 560. &c. Ibid. pag. 562.

Faine would you I see, haue the people not to giue eare vnto vs, and to that purpose you bring vnto them the reasons, that al Atheists haue for them selues, whie they wil not embrace the true religion. And that is because the professors thereof cannot agree among them selues. The godly are not ignorant, To the 103 104. page.

hant that there must bee ſciſmes in the Church of God, and therefore cannot ſtumble at the diuiſions among vs, if they bee any. Wee haue learned of the bleſſed Apoſtle to bee ſo farre from agreeing with any ſaue only in the truth, as we hold our ſelues bound to bid battel vnto al the Angels in heauen, if they ſtand againſt the ſame. Our breaches would bee eaſily made vp, if you would yeald the Church her right. As for your ſide, it is wel knowne howe little you agree ſaue only in the mayne drift, whereat you muſt al ſhoot, or els you ſhal ſoone fal to the ground: And that is in ſtanding againſt the truth, & maintaining outragious coruptions. I haue alredy noted, that you in this ſhort inuectiue againſt vs, haue twiſe ſcratched the Archbiſhop by the face, and that in matters of waight.

The 3. laſt pages of his Sermon, contain nothing in them, but generall exhortations, that the people would cleaue vnto the truth without wauering: the which wee earneſtly entreat all men to doe, as they would bee ſaued in the day of the Lorde. And from our hearts we wiſh (if it be the Lords will) both vnto them, and to all our aduerſaries, and perticularlie vnto M. Bancroft, that immortall crowne of glorie, whereof he ſpeaketh in the laſt page, deſiring them and him, notwithſtanding to call to minde, that neither lyers, nor thoſe that delight in lies, eſpecially againſt gods truth and his church, ſhall euer be partakers thereof.

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